

# Light:

*A Journal of Psychical, Occult, and Mystical Research*

"Light! More Light!"—Goethe.

"Whatsoever doth make Manifest is Light!"—Paul.

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## NOTES BY THE WAY.

### SPIRITUALISM AND THE GENERAL PRESS.

Judging by our Press-cuttings, the interest in Spiritualism shown by the newspapers is more widespread than ever. We have never known so prolonged a "boom" in psychic matters, and it is stimulated in a large measure by spontaneous outbreaks of phenomena in the way of hauntings, poltergeist cases, verified dreams and the like. Certain newspapers have taken up the subject in a vein of thinly-disguised hostility; for we are not deceived by unctuous assurances that exposures of sham mediums and spurious phenomena are not intended to reflect upon the genuine side of the subject. This is mere cant, clearly intended to conciliate those readers who happen to be Spiritualists. The idea underlying some of these attacks is obvious enough. Not that the attacks matter very much. Those of us who know the world and its ways know the true inwardness of a newspaper "stunt," and we are not at all sensitive on the point. We feel that we have something that will endure the roughest handling and pass through the severest ordeals unharmed. We have from time to time the comic spectacle of newspapers who come out to instruct the public (for the first time apparently!) what Spiritualism is. But just as we should go to a competent wireless expert for authoritative pronouncements on wireless telegraphy, so we should go to an intelligent Spiritualist for valid information on Spiritualism. Some of the more reputable newspapers are to their credit adopting this sensible course and as, in the long run, sincerity pays better than humbug, they will benefit accordingly.

### THE UNLIGHTED SEANCE.

One thing, at least, emerges with clearness out of recent controversies over physical mediumship, and that is the wisdom of the attitude taken up many years ago by the London Spiritualist Alliance in regard to dark seances. In those days LIGHT was owned by and was the organ of the Alliance, and it was publicly notified that the Alliance would no longer countenance the holding of dark seances, nor would they be reported in LIGHT. It was found difficult, for various reasons, to maintain this rule with rigidity—it is never well to be too rigid in any direction—but it certainly seems necessary to point out

once more the unsatisfactory nature of a seance where there is a complete absence of light by which to check and verify the physical phenomena. Scientifically they then become almost valueless, even when the medium is a person of irreproachable honesty. Where there is reason to doubt that honesty, an unlighted seance gives unlimited scope for suspicion. And we say this without wishing to deny the fact that some of the evidences supplied by such seances may be of a very convincing character. But in these matters it is well to shun even the appearance of evil. All the most evidential phenomena of Spiritualism have been given in full light, and the dark seance is relatively rare. We have sometimes reason to wish that it were rare to the point of extinction!

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### THE GOSPEL OF VIGOUR.

The late Dr. James H. Hyslop, who was at one time Professor of Logic in Columbia University, showed his logical skill in his writings, which have a quality of close reasoning and the fearless acceptance of facts. It was some ten years ago that he made the following positive declaration of his position regarding one of the central doctrines of Spiritualism:—

I regard the existence of discarnate spirits as scientifically proved, and I no longer refer to the sceptic as having any right to speak on the subject. Any man who does not accept the existence of discarnate spirits and the proof of it is either ignorant or a moral coward. I give him short shrift, and do not propose any longer to argue with him on the supposition that he knows anything about the subject.

No trace of "trimming" and equivocation about a statement like that! There is a John Bull bluntness in the declaration. And it is all the more noteworthy because Dr. Hyslop showed a certain impatience with the methods of Spiritualists—an impatience which we do not share, knowing the necessity for tenderness as well as vigour in the campaign in which we are engaged. Nevertheless we applaud the force and directness of the passage we have quoted. Boreas is always bracing, although it is well that he does not blow all the year round!

M. HENRI REGNAULT, member of the "Union Spirite Française" and Vice-president of the "Société Française d'études des phénomènes psychiques," writes from 4, Rue Jasmin, Paris (XVIe), announcing the recent demise at the ripe age of 84 years of Mme. Renardat, a gifted clairvoyante and a woman of unselfish devotion to the cause of spiritual knowledge. She was referred to in appreciative terms by Gabriel Delanne in *L'âme est immortelle*. The family, consisting of Mme. Renardat's daughter and grand-daughter and two small boys of 9 and 4 whom she had adopted, have been left in impoverished circumstances, and M. Régnault appeals for assistance in the form of donations from sympathetic Spiritualists in order to help this case of distress.



## EXPERIMENTS WITH THE CREWE CIRCLE.

BY FREDERICK JAMES CRAWLEY, Chief Constable of Newcastle-on-Tyne.

I have during the past five years carried out nearly thirty tests with Mr. W. Hope and Mrs. Buxton, known as the Crewe Circle, in whose presence what are commonly known as "psychic extras" are precipitated on to a sensitized plate. I pronounce them genuine. I have borne in mind the report of the Magic Circle. I do not consider, however, that conjurers, photographic experts, scientists, pseudo and otherwise, are required to test the process, and I assert not only that the phenomena are provable by ordinary deductive common sense, but that if fraud supervenes it must be carried out by the experimenters. Take the procedure at ordinary experiments. We can dismiss Mrs. Buxton, since she does not enter the dark room nor touch the slide or camera. Cutting out preliminaries, the experimenter finds himself in the dark room with an unopened packet of plates which he has bought elsewhere. Mr. Hope is also there. The experimenter has previously examined the dark room, slide and camera. A friend can remain by the camera after inspection, if one is present. The experimenter cuts open the packet of plates, inserts two in the slide, signs same, returns the remaining plates to his pocket, then proceeds to the camera and inserts the loaded slide therein. After exposure, he returns to the dark room, unloads and takes charge of the plates, reloads and repeats the process till all the plates are used, then finally returns to the dark room and develops the plates, Hope being present all the time. It should be stated that the process is designated as a psychic one and Hope's presence is a factor therein. It therefore follows that in proportion as Hope is kept aloof, so are the phenomena weakened till the line of non-success is reached.

To counter this, Hope's hands can, whilst maintaining all safeguards, be directed to the loaded slide in the dark room and he can also be given the slide to carry to the camera. Now if the foregoing conditions are observed, which they customarily are, it is impossible for fraud to be practised, as I will proceed to demonstrate. The substitution of plates is out of the question if the experimenter retains possession throughout. It is equally out of the question if he hands them to Hope after loading; since the developer produces the signatures, thus proving that they are the identical plates which the experimenter inserted. The slide itself may be marked, but that is superfluous. The signatures provide the irrefutable test indications, and it is unnecessary to stress that the plates could not be changed without the operation being perceived, since this and all other contentions of handling are irrelevant. As to the image being impregnated in acid on the cardboard in the slide, this is refutable by the identical image being bound to appear in some degree on other plates laid against the same cardboard face. I say nothing of identifications at this stage. As to the image being in the camera or on the back cloth, the same image would be bound to appear on each plate exposed. If this statement fails to convince, I affirm that I have obtained psychic phenomena with the Crewe Circle when my own camera and slide were used, and again in Hope's apparatus when he has at no time entered the dark room. I have also had what purported to be an attempt at a psychograph on a plate which had not been in the camera or slide and was developed by myself alone in the dark room. Altogether I have had through this circle twenty-three psychic effects analysed as follows:—

(a) Six extras of my late wife; she had already been photographed by Hope, but she is presented in the "extras" from 20 years of age up to the age of

her passing, 49; Hope first met her at the age of 44; there is also in one a peculiarity of hair-parting, of which the sitters and Hope were unaware, but which was later confirmed as her last style of parting.

(b) Two extras of one friend, and one of another; both had previously sat with Hope.

(c) An extra subsequently identified by friends as being that of a soldier.

(d) An extra identified by J. Briggs, my fellow-experimenter, as being that of James McDougall, of Bamborough, Northumberland, who passed 35 years ago; I myself carefully carried out the identification tests in respect to this extra, placing same amongst other psychic extras without comment; it was immediately recognised by all to whom it was shown, viz.: McDougall's three sons and the wife and niece of the aforementioned J. Briggs.

(e) Three psychic effects which cannot be termed "extras."

(f) Nine unidentified extras; I am satisfied that some of these latter are intended to be representations of certain of my deceased relatives, but prefer that they should be classed as unidentified, being aware of one's proneness to weave familiar features into such.

I have made enquiries in certain localities and entered into correspondence with persons of repute, with the result that I declare that the bona-fides of the Crewe Circle can be testified to in all parts of the country, particularly in the Sheffield area. I hold the names of other competent experimenters who have obtained phenomena in their own cameras and slides. I also hold the names of others who have obtained "extras" identified beyond all doubt as being those of persons of whom the Crewe Circle had no knowledge whatever; these are equally as convincing as the classic one obtained by my friend, the Reverend Charles Tweedale. I advance the contention that it is only necessary to establish the identity of one such extra, carrying sufficient detail of features, to establish both survival and the honesty of the mediums. I deal with the sub-conscious hypothesis later. The supernormality of the phenomena is easily provable, but the identification of extras with those who have gone before is more difficult, merely because it is logical to conceive that the characteristics of the time-worn earth features being absent, spirit operators are thus given a prodigious task to present recognisable facsimiles. I am certain, therefore, that James Coates in *Photographing the Invisible* is correct in asserting that a photograph of a deceased person is of value to such operators, although I have never carried one. I know this also by my association with the experiments of my late friend, Major Spencer, of Walbottle Hall, Northumberland, most "extras" obtained in his presence, without medium, being near facsimiles of existing photos and wood-cuts of such structures as Nelson's column, gargoyles, etc. Some may regard this as affording support to certain experiments of persons in the flesh who have in some measure revealed their spirit nature, by being able by strong concentration, to precipitate a shadow on to a sensitized plate when in an auric milieu. I counter this reasoning by directing attention to the amazing psychographs obtained in Spencer's home, and also those quoted in *The Case for Spirit Photography* by Sir Arthur Conan Doyle as occurring through the Crewe Circle; these psychographs prove the enlightened activity of discarnate minds which I challenge any psychologist, no matter how eminent, to refute. Further, the casual operation of the sub-consciousness in the direction of psychic "extras" pre-supposes that it has nothing better to do than construct, retain and impress such



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images, whilst on the other hand, our psychological friends are ever ready to tell us that its activities are legion, but always in other directions as revealed through hypnosis and different forms of automatism. This is a paradox; they cannot have it both ways. Excepting that harmony appears to be necessary in order that the right psychic atmosphere should prevail, there is also ground for thinking that many of the phenomena occurring with the Crewe Circle is not mental, nor the photographing of etherializations, but is produced by transfer or transparency with a radiant generated through the Aura, as contended by Spencer as the result of the experiments in his own home.

Hope dislikes tests. He has every reason to. I am satisfied that they produce real inhibition of power. Moreover, his point of view is that he has been before the public for more than twenty years, he has been testified to by scores of competent observers, and he declines to be treated as a possible charlatan.

He rightly declares that the crux of the experiments lies in the results and not in the process. It would, therefore, not surprise me if in time he provided his own plates and kept sitters out of the dark room. He lives in a most humble way and receives no monetary compensation for his humiliations, consequently he is disposed to confine himself to rendering service to simple trusting souls. This man can prove survival and in exchange for such proof, a gift of a five or ten pound note might well be made a condition.

### THE FELICIA SCATCHERD MEMORIAL ADDRESS.

On Thursday evening, 8th inst., Mr. STANLEY DE BRATH gave an address to the members and friends of the London Spiritualist Alliance on "The Relations of Psychical Research and Spiritualism," being the first of the annual addresses to commemorate the work of the late Miss Felicia Scatcherd.

Miss LIND-AF-HAGEBY, who presided, said they had met in commemoration of a very delightful and a quite unique personality—Felicia Scatcherd. Many were they who remembered her as an enthusiastic worker for Psychic Research and Spiritualism. But she was more than that. She was a kind of liaison officer between many different bodies of people in politics, internationalism, social reform and religion. She was intensely curious, intensely alive, and took a loving and intelligent interest in humanity everywhere.

Miss Lind then gave an interesting account of her first meeting with Miss Scatcherd in 1902 at the house of Mr. Gambier Bolton in Regent's Park, and of the impression made upon her by Miss Scatcherd's extraordinary vivacity and the immense range of her friendships and interests. On one occasion, Miss Scatcherd had called upon her in the morning and the conversation between them had lasted all day. In the interest and excitement of the occasion they laid aside their engagements for the time, the main topic being Psychic Research and the career of that greatest of journalists, Mr. W. T. Stead. When she (the speaker) first met Stead she had asked him in her astonishment, "Does Felicia Scatcherd really know all these people—Prime Ministers, Ambassadors, Statesmen?" And Stead had replied that it was indeed so. "She is a wonderful woman; she is a universal woman." Miss Lind then referred to Felicia Scatcherd's friendship with Professor Charles Richet, the great French scientist, and it was wonderful to see, as she (Miss Lind) had seen in Paris at the International Psychic Congress in 1925, the devotion of the aged French savant for his little English friend. He was deeply distressed when she died. He wrote to Miss Lind expressing his grief at the loss of one so full of charm, so pure and loyal a spirit. She had a special mission in regard to Charles Richet, and they did some valuable scientific work together.

Miss Lind then introduced Mr. De Brath who gave a long and interesting address, of which a summary will appear in a later issue.

### A PSYCHIC EXPERIMENT.

MR. ROY HOLMYARD, writing from the Cincinnati Psychical Research Society, sends us an account of an experiment carried out on January 24th last by two groups of sitters, working simultaneously, one at Covington, Kentucky, the other at East St. Louis. It was an attempt of two mediums, one at each circle, to "change over" while in trance condition.

The Kentucky circle comprised Mrs. Mary Langley, the medium, Mrs. Nellie Curry, and about twenty persons, among whom were Judge Otto Pfeleger and Mr. Ernst Richter, both of whom are research officers of the Cincinnati P.R.S. This meeting took place at 721, Garrard Avenue, Covington, Kentucky. It was announced that an attempt would be made by the medium to exchange visits with another medium, Mrs. Larsen, then sitting in circle at East St. Louis.

The Covington seance was then begun; various messages were received by trumpet. It was then announced that Mrs. Larsen of East St. Louis was in their midst; two of the sitters claimed to have seen clairvoyantly a woman who intimated that she was Mrs. Larsen. She conveyed a greeting to a Mrs. Phillips and a Mr. Smith, and then enquired of Mr. Richter, "What is your name?"

He answered, "Ernst Richter." She did not grasp this at first, and the name was spelled by Mr. Richter. At this point Judge Pfeleger intervened, requesting that Mrs. Larsen should give a message to the East St. Louis circle on her return there, stating that she had spoken to Mr. Ernst Richter in Kentucky.

Those who could see clairvoyantly said that the visitor then disappeared. This was about 10.30 p.m. Cincinnati time, which was about 9.30 p.m. in East St. Louis.

On recovering from trance condition, the Covington medium, Mrs. Curry, claimed to have visited the St. Louis circle, where she experienced curious sensations, being unable to walk, or to land on the floor; she found it difficult to maintain her equilibrium, and was continually in a swaying motion. No message was given her at St. Louis, to bring back to Covington.

Judge Pfeleger asked for the street address of Mrs. Larsen in East St. Louis, and at once telephoned her, but was told that she was at a circle and un-get-at-able, and that he must 'phone half-an-hour later. He did so, but was told that Mrs. Larsen could not then use the 'phone, but that the speaker would interpret. The following conversation then took place:—

"Did Mrs. Larsen visit Mrs. Langley's circle in Covington this evening?"

She did.

"What did she observe there?"

She greeted the whole circle, and then particularly a Mrs. Phillips. Mrs. Larsen also greeted a Mr. Smith.

Mrs. Larsen also stated that Mr. Richter sat on the right of Mrs. Curry, which was correct, and that Mrs. Langley was to the right of Mrs. Curry, which, however, was inaccurate.

Asked whether she had been charged with any message while at the Covington circle, Mrs. Larsen said yes, but could not remember very distinctly. It concerned a "Mr. Ernst," however, and it was Judge Pfeleger who had asked her to deliver the message.

This conversation took place shortly after 11 p.m., and before any possible communication could be had between the two mediums. Neither lady left the circles until they were finally concluded, and there was no opportunity for either of them to send off a surreptitious communication to the other. Judge Pfeleger, who was recognized by Mrs. Larsen as the person who charged her with the message, was unknown to that lady in normal life. He, and his fellow officer of the Cincinnati Research Society, are stated to be merely investigators from a scientific standpoint, and are not avowed Spiritualists.



## PSYCHIC REMINISCENCES AT A BANQUET.

The profession of letters was well represented at the third Annual Dinner of the British College of Psychic Science, held at New Prince's Galleries, Piccadilly, London, on Thursday, the 1st inst. Among the guests were Marjorie Bowen, Flora Annie Steel, H. A. Vachell, Lacon Watson, Shaw Desmond, George Burgin, Frank Ballard, Ernest Raymond, David Whitelaw, and Temple Thurston, while in the ranks of the psychic "collegians" there were such well-known writers as Conan Doyle, Mrs. Philip Ch. de Crespigny, Nellie Tom-Gallon, C. A. Dawson Scott, Tom Groom, and other leading or lesser lights in the world of literature.

It was a joyous evening and reflected the greatest credit upon the good taste, tact, and organising ability of the promoters. There was a happy and harmonious spirit among the assembled diners, and when on three separate occasions plates and dishes dropped with a crash from the hands of hurrying servitors, these interludes were greeted with delighted applause. ("The waiters have evidently realised that this is a psychic dinner—and it's making them nervous!" murmured Mr. David Whitelaw, who sat next to me, when the third crash occurred.)

Mr. SHAW DESMOND, in the course of some felicitous remarks, touched upon the inspirational element in writing; he was struck by the evidence of this in the works of Strindberg; many authors realised that at times their pens were "inspired" by some influence outside of themselves; he had experienced this thing on more than one occasion. "At times, when about to set down certain thoughts on paper, I have felt compelled to write something different—something even contrary to my own ideas. When I have obeyed this impulse I have never found what I have thus written to be wrong, so far as the major conclusions were concerned."

In reply to a graceful speech from Mr. T. STANCOMB, who proposed the health of the British College of Psychic Science, Mr. J. HEWAT MCKENZIE urged the necessity for Government support of psychic study; millions were spent in preparation for warfare; could not a few thousands be spared for psychical research? In reference to Mr. Shaw Desmond's remarks upon inspired writing, Mr. McKenzie mentioned a seance at which a communicator purporting to be the great Francis Bacon had manifested. "I said, 'If you are really Francis Bacon, can you tell me anything of the authorship of the plays of William Shakespeare?' My own view—and that of the medium—was that Bacon had written them; but the communicator said, 'No.' " This denial of authorship could hardly have been the subconscious working of his mind, or that of the medium, as it was contrary to their own private views on the subject.

Continuing, Mr. McKenzie said that he was about to discuss William Shakespeare with the real or fictitious Francis Bacon, when the communicator said, "He is here; let him speak for himself." Then came a different communicator, presumably Shakespeare; from the conversation that ensued, it appeared that the great English playwright claimed to have been influenced by the spirit of Euripides. Curiously enough, critics had traced a similarity between the two writers, Euripides and Shakespeare.

In the course of a brief address, Mr. COTESWORTH BORN paid a tribute to the valuable work for the British College that was being done by Mr. Stanley de Brath, Mrs. Kitchin, and also Miss Barbara McKenzie, whose high efficiency combined with smiling optimism made her a source of inspiration and encouragement.

Mr. H. A. VACHELL referred to Dickens' "Mystery of Edwin Drood," which the author had left unfinished. No scrap of paper had been found after Charles Dickens' death that would have any bearing upon the disappearance of Drood. "I am not sure,

however, that the mystery has not been solved," he added.

SIR ARTHUR CONAN DOYLE caused loud laughter by a whimsical reference to "poltergeist phenomena," which had an application to the dropping of a heap of plates at one of the tables just prior to Sir Arthur's speech. Touching upon Mr. Vachell's remarks as to the Edwin Drood case, he recalled a seance at which Dickens had purported to communicate, and the question of Drood's disappearance had come up in course of conversation. "Was Edwin dead?" enquired Sir Arthur. "No, Cris was hiding him," was the answer. If one reads the book bearing this solution in mind, pointed out Sir Arthur, one obtains interesting side-lights on the story; "Cris" evidently referred to Mr. Crisparkle.

Mrs. CHAMPION DE CRESPIGNY caused much laughter by describing how she once "bearded a perfectly good bishop in his den." The bishop had publicly expressed doubts as to the authenticity of Biblical miracles, and Mrs. de Crespigny, who desired to lay before him some of her own experiences which might induce him to take a different view, had called upon him. "He was extremely courteous, but I am convinced that he didn't believe a single word of what I was saying," added Mrs. de Crespigny amid laughter.

A dramatic story was recounted by the Rev. C. DRAYTON THOMAS; the facts could be vouched for, and concerned a young girl of sixteen years, who, on visiting a certain hotel, was awakened on the first night of her stay, by a woman who bent over her bed. A few nights later, while in the waking state, she again saw the visitor, apparently emerging from the wardrobe. "What do you want?" said the girl. The apparition walked out of the room and the girl followed; she was led along a corridor to a small door, through which the figure passed, up a small dusty staircase, into an empty room. The ghostly figure pointed earnestly to the fireplace, then disappeared.

The manager of the hotel, at first sceptical, was sufficiently interested to visit the room (a long-disused one) and examine the back of the fireplace. There he found several bottles of wine and spirits, and also a quantity of money. "Ah, that's where the money went!" he said.

His first wife had been a secret drinker, and during her life-time he had missed certain sums of money for which he was responsible. The description of the spirit exactly fitted this lady, who presumably had hidden the money and had later returned to make amends. N.

## A STRIKING CASE OF SPIRIT-HELP.

As a result of over-study for my third year's course as a pupil teacher, I had contracted a very troublesome and painful affection of the skin. A medium friend called to see me, and her spirit-doctor gave me minute instructions as to the remedies to be applied, with strict advice also as to diet, etc. I was much impressed by this unlooked-for help and advice, but as I had arranged to see a skin specialist on the following day, I decided to await his counsel before adopting the spirit's advice. That specialist confirmed in almost every particular all that the spirit-doctor had said; the treatments recommended were practically identical in each case. The difference between the two doctors' statements was that the spirit-doctor said I should be permanently free of the skin trouble in about three months if I carefully followed the advice given, while the earth-doctor was not so positive on that point. The spirit-doctor was right; I was entirely free of the tiresome affection of the skin in ten weeks, and my general health was much improved.

I fail to remember the name of the skin specialist I consulted (the address was Nottingham Place, Marylebone, W.), but the name of the spirit-doctor I have never forgotten: it was "Coffin!"

I have good cause to feel very thankful to Dr. Coffin also for subsequent advice on minor ailments, advice which, when followed, has always proved beneficial. Dr. Coffin has often spoken to me through my medium friend, and has many times said: "We are pleased to help you, for you are always ready to help others in their investigations into the subject of spirit-return and spirit-comradeship." I liked that word, "comradeship." If we recognized more fully the "comradeship" of our spirit-helpers I think they would be freer in their communication with us.

"OLD MARYLEBONE."



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## A FRENCH CLAIRVOYANTE.

Our Paris contemporary *Psychica* gives an account of the life and mediumship of Mlle. Jeanne Laplace, the French psychic. This lady gives some of her own experiences as a clairvoyante. Her first memory of any supernormal happening took place in her sixth year when her people rented a small villa at Deauville. In this villa she frequently encountered a naval officer of good-natured appearance and having white whiskers. "When I told my mother about him she replied that I was dreaming. I often saw that naval officer in the little villa but I never knew who he was."

After losing her fiancé in the War she made some tentative experiments by means of table-rapping, and after coming in contact with the French Society for the Study of Psychic Phenomena, directed by Gabriel Delanne, she found that she possessed undeveloped psychometric powers.

Describing his own experiences with this medium, M. Lucien Farnoux-Renaud says:—

She told me in the winter of 1926 that I should make the acquaintance of a certain person living then in a northern town of France. She gave me the name of the town and also the initial of my future correspondent's name—our acquaintance would begin by correspondence. She added that he would make a journey to Paris for the purpose of meeting me, described his physical appearance, and mentioned the subject upon which our correspondence would open, with details as to how it would progress and finish. Several months later, in reply to an article I had written, I did receive a letter from the town indicated. After a short correspondence with the author (the initial of whose name had been correctly given) he came to see me at Paris. The conversation opened up along the lines that the medium indicated and the affair was brought to the precise conclusion that she had foreseen.

On another occasion, prior to a long absence, M. Farnoux-Renaud asked Mlle. Laplace to try and "see" him clairvoyantly at a distance at a certain hour. At the time appointed she gave full details of his clothing, his attitude, a description of the room in which he found himself, a detailed picture of the persons with whom he had passed the evening, depicting them physically and morally. She also stated that M. Renaud was threatened with a chill. (This illness occurred three days later.)

She said that she saw me surrounded by skeletons. This last detail surprised me, but I learn since that the park surrounding the chateau in which I was staying had been sited on a cemetery and a large number of bodies still remained.

Dr. Viguiet, another investigator, who also gives his experiences with the same clairvoyante, mentions that although he has had a very great number of experiments with this lady he has never had a fruitless seance. The unfailing quality of the results, he says, is quite remarkable.

The clairvoyant powers of Mlle. Laplace appear to be of a distinctly objective nature; a spirit, to her, evidently appears exactly like an ordinary being in the flesh. On one occasion she was giving a description of a spirit person, when, says Dr. Viguiet, "without thinking I rose from my seat and walked between Mlle. Laplace and her vision; she quietly pushed me on one side for I was hiding the dead man from her."

Dr. Viguiet adds:—

We know that objects conserve an impregnation which comes to them from persons who have touched the objects; this is unappreciable by the average person but can be clearly perceived by certain sensitive subjects. Mlle. Jeanne Laplace has in this direction a remarkable sensitiveness. I gave her a small powder-puff case belonging to Mlle. A. but which had been handed to me by

(Continued at foot of next column.)

## LETTERS TO THE EDITOR.

(The Editor does not necessarily identify himself with the opinions expressed by Correspondents.)

### "A STRANGE COINCIDENCE"

Sir,—I, too, had a curious adventure with an alarm clock. In the room of one of the maids some years ago was kept an alarm clock of the usual American type, and at six o'clock on two successive evenings the clock fell off the mantelpiece. I decided to experiment. I found that if the clock were placed within one inch of the edge of a shelf with a smooth surface, the vibrations of the hammer on the gong would cause the clock to travel with a circular motion and fall off the shelf. It appears that the alarm should have "gone off" at 6 a.m., but the release being faulty it functioned at 6 p.m. instead. The maid—who had placed the clock too near the edge of the mantelpiece—woke from habit at 6 a.m. and was unaware that the alarm had not called her. I wonder if the case you report was due to the same cause.

Yours, etc.,

HARRY PRICE.

### "PROBLEMS OF PHYSICAL MEDIUMSHIP."

Sir,—In the course of his interesting address before the London Spiritualist Alliance (reported in *LIGHT* of the 10th inst.), Dr. Fielding Ould spoke of the exhaustion felt by sitters at materialisation seances.

It seemed to me, as I listened to Dr. Ould, that he laid too much stress upon this point. For very many years past I have sat from time to time at physical seances and, where the conditions have been harmonious, I have experienced no ill-effects—rather the reverse—and the other sitters have also benefited. When we take into consideration that each sitter is a factor in the production of the phenomena, it is well to recognise that some sitters have an excess of this mysterious force which is converted into what is termed ectoplasm, and that when the seance is concluded it may be possible for that ectoplasm to be returned in a more even and proportionate way to the sitters, so that all may be benefited. An excess of this power (call it what you will!) may well be a physical disadvantage.

I have known many mediums whose health has been much improved by the wise exercise of their mediumship, and the person who exercises ordinary care in his investigations will not, in my experience, find his mental or physical health impaired.

I fully agree with Dr. Ould that wisdom and care have to be specially observed in dealing with psychic matters, and this is why no one should enter upon his investigations, especially of physical phenomena, without the care and knowledge necessary.

But surely no one knows better than Dr. Ould that care and knowledge and observance of conditions are needed in all walks of life in order that pitfalls should be avoided. The fact that there are pitfalls should actually encourage us so to steer our way that we may not miss the broad and beautiful walks of life, nor be deterred from our quest for gaining a knowledge of the beautiful and important truths of Spiritualism just because there are pitfalls for the ignorant and biased.

Yours, etc.,

LEIGH HUNT.

OBITUARY: MR. JOHN STOBART GREENHALGH.—We have to record with deep regret the decease of Mr. John Stobart Greenhalgh, the husband of Mrs. St. Clair Stobart, of Turner's Wood, Hampstead Garden Suburb. The event has been widely noticed in the general Press and accounts have appeared concerning the fact that Mr. and Mrs. Greenhalgh, and the Rev. B. G. Bouchier, started a hospital for English soldiers in Brussels in 1914, when they were arrested by the Germans as spies and thrown into prison. We offer our sincere condolences, which will be widely shared, to Mrs. St. Clair Stobart in her bereavement.

(Continued from previous column.)

Mme. B. The medium takes this case, handles it between her fingers, gives precise details, crowded with names, facts and dates, but sometimes these concern Mlle. A. and sometimes Mme. B. I observe her gestures carefully; she plays with the case, sometimes touching the interior, sometimes the exterior. When Mlle. Laplace touches the inside of the case her statements concern Mlle. A., the owner of the article; when she handles the outside I observe that the details concern Mme. B., who carried the case and naturally handled the exterior.



## LIGHT.

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## DEATH AND THE GREAT BENEFICENCE.

A JOURNALIST RECORDS HIS EXPERIENCES.

We were lately listening to an account given by a  
journalistic friend of his sensations when undergoing  
a dangerous operation, with a local anæsthetic, and  
the serenity of mind which came to him in the prospect  
of imminent death. Oddly enough, we had just pre-  
viously been reading a similar story, also by a  
journalist, in *The Spectator* of the 11th ulto., which  
we found of such special interest that we quote (by  
permission) some passages from it.

The narrator tells how he had sometimes considered  
what his feelings would be if, instead of facing death  
as he had on several occasions done, in times of sudden  
danger rapidly passed, he had to watch it approach  
him slowly and deliberately:

I had wondered especially whether at such a  
time the faith I professed during my lifetime  
would prove a stay and comfort in my extremity  
of need, or drop from me as a mere human  
fallacy; whether fear and agony of mind, useless  
regrets for past mistakes and hopeless despair  
would not seize upon me at the end. . . .  
Most of all, I think, I feared the fear of death.

The writer then goes on to relate how he was  
eventually seized by a treacherous and malignant  
malady commonly thought to be incurable, and how,  
after the usual consultation, it was decided that only a  
severe surgical operation would save him:

I began to realise that my journey was begin-  
ning its downward path towards the dim and  
doubtful border line of life; towards that point  
where, everything that human knowledge and  
skill could do having been done, the issue  
between life and death would rest with a Higher  
Power.

The account goes on to tell of the operation and

the patient's sensations while it was proceeding, for,  
since only a local anæsthetic was used, he retained a  
clear consciousness and took note of his sensations.  
He realised that he was about to enter that Dark  
Valley from which he might never emerge, and that,  
having all his wits about him, it was his duty as a  
member of the journalistic craft to make careful and  
accurate notes of the adventure.

As the surgeon proceeded with his work the patient  
became "conscious of a dual personality housed within  
one frame." He had an impression of the external  
body lying prone and helpless and of a vital essence  
of life within himself "which rose and fell in alternate  
waves of vitality . . . like the rise and fall of a  
rapidly-moving thermometer."

Next came a conviction that this life-essence was  
indestructible, that it would survive, imperishable, and  
that it was the "spiritual body destined to survive and  
triumph over so-called death." After that he became  
"a purely disinterested observer of events."

After some further account of his thoughts and  
sensations he tells us that he observed that the face  
of the surgeon had become white and drawn. After-  
wards he learned that this was due to his (the patient's)  
heart becoming alarmingly affected; indeed, the  
surgeon thought that he was about to expire.

But the sensation of the ebbing and flowing of life  
proceeded and there came a strong and abiding sense  
of calmness and peace:

Most reassuring of all was the feeling that,  
while quite helpless myself, I was in the hands  
of an infinitely benign Power which cared for me  
and would protect me from all that was ill; a  
Power whose attributes were goodness and  
mercy. Into this complete assurance the faith  
I had been taught seemed perfectly to fit, without  
prejudice to other faiths than mine. The whole  
scheme of life on this earth, death, and the  
certain life to come seemed to have meaning and  
purpose, to be harmonious, natural, and above  
all beneficent.

That passage comes as a great crescendo to the  
piece. Never in his whole life had the journalist to  
observe or to record any experience so beautiful and  
so glorious. If the account stood alone it would be  
momentous—but it is simply the confirmation of many  
such experiences and testimonies. If it stands out  
from the rest it is because the record is made by a  
highly-trained member of a craft whose work it is to  
observe and record what they see and hear. It is a  
story which will carry consolation and assurance to  
many who doubt—and as such we have set it down  
briefly in our pages.

## THE QUEEN'S HALL MEETING.

The meeting arranged by the London Spiritualist  
Alliance, at the instance of Mr. H. Dennis Bradley, on  
Sunday evening, the 11th inst., for the purpose of  
presenting evidence for survival after death, was an  
unqualified success. The building was crowded and  
the distinguished speakers, comprising Mr. Bradley,  
Mr. Shaw Desmond, the publicist, Miss Violet Loraine,  
the actress, Lord Dewar, Dr. Neville Whymant, the  
Orientalist, Mr. Frank Romer, L.R.C.P., Mr. Hugh  
Walpole, the novelist, Mr. Hannen Swaffer, Mr. E. P.  
Hewitt, K.C., and Sir Frank Benson, were listened to  
with keenest attention by a highly appreciative  
audience, who broke into loud applause at frequent  
intervals throughout the evening. We hope to give a  
fuller report in our next issue.



MARCH 17, 1928

## LIGHT

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### FROM THE LIGHTHOUSE WINDOW.

From an article in the *Referee* by the Rev. G. Vale Owen, on "Spiritualism and Religion," in particular reference to the Clergy's indebtedness to Spiritualism, Mr. Owen says: "The fiat has gone forth: 'Let the Church be regenerated.' Not in the halls of the Church Assembly nor in the Cathedrals of our land is the cry most loudly raised, but in the wilderness it is that the voice of John the Baptist is heard again to-day." Mr. Owen continues:—

Nevertheless, there are some who have heard and have understood. The great Churchman H. R. Haweis wrote: "The indebtedness of the clergy, if they knew their business, to Spiritualism, is really very great. In the first place, Spiritualism has rehabilitated the Bible. It cannot for a moment be denied that faith in, and reverence for, the Bible is dying out, in consequence of the growing doubts of the people regarding the miraculous parts of the Bible. They are asked to believe in Bible miracles, and at the same time taught that, outside of the Bible records, nothing supernatural ever happened. But now the whole thing has been reversed. People now believe in the Bible because of Spiritualism; they do not believe in Spiritualism because of the Bible."

A contributor to *Spiritual Truth* in an uncommonly illuminative article on "Spirit Doctors," writes:—

To have a gentle hand placed on one's shoulder and to be at once asked about some little bodily weakness or trouble which is quite unknown to anybody but one's self is sufficiently surprising to most people—and worth a fee! The earth doctor, however good and experienced, must judge from his patient's general condition and special symptoms as to what is the matter with him, but the spirit doctor *sees* what is the cause and therefore *his* diagnosis cannot fail to be correct; I have never known it otherwise, where the medium has been reliable.

In one of Sir Arthur Conan Doyle's recent articles on Houdini (the *Sunday Express*, 4th inst.), writing of physical phenomena he remarks:—

These depend upon the power of emission upon the part of the medium of a peculiar substance, which has been named ectoplasm by Professor Charles Richet, and "teleplasm" by other observers. It is the physical basis of all occult phenomena, and it would seem that the ectoplasm of a sinner is as useful as the ectoplasm of a saint.

There is absolutely no connection at all between physical mediumship and character. One can, however, say that in extreme cases of such mediumship there is sometimes an instability amounting almost to irresponsibility. On the other hand, I have known physical mediums who were models of good sense.

In a Note of the Month the Editor of the *Occult Review* well says:—

The unseen universe is ever pressing gently upon the self-made barriers of human thought, and revealing greater and greater potentialities lying dormant in that dim realm which it is becoming fashionable to refer to as the "unconscious." Although the term is the reverse of explanatory, it serves the useful purpose of concentrating attention upon the door behind which the mystery of life lies hidden.

Concluding an article in *Reynold's News* on "What is wrong with the World?" the Rev. R. J. Campbell observes:—

Let any man set himself with all his might to get the best out of life in the spiritual rather than the material sense, and the overwhelming probability is that death will become to him unthinkable.

For, as Dean Inge somewhere puts it, has there ever been a case wherein a man has sought for the knowledge of God and things eternal with the same earnestness as other men seek for ease, wealth, and worldly success and come away empty-handed?

Another phase of the pressure of the unseen universe may be seen in the multiplication of the physical manifestations commonly called "poltergeist," whether they be regarded as mere electromagnetic disorders associated with the period of puberty or as elementary manifestations by discarnate intelligences of a relatively low order. If the ectoplasm of a sinner is as useful as that of a saint, experiences such as those narrated in the following excerpt from the *Daily Mail* become intelligible, their uses plain enough. Under the heading, "Jumping Dish," the *Mail* correspondent says that widespread discussion has been caused in the district of Ross-on-Wye, Herefordshire, by reports of strange happenings in the house of Mr. S. T. Dazeley, following the death of his son from a motor-cycle accident:—

First, 19 pictures, it is stated, fell from the walls of the house, then curtains were torn from windows, and a glass dish is said to have jumped to the floor.

Even after the pictures had been secured by Mr. Dazeley and one of his sons, four are said to have fallen again.

The nurse became excited at the incidents, and declared yesterday that she believed she had seen the dead boy.

Not a few people have wondered why Mr. James Douglas, editor of the *Sunday Express*, did not arrive at a more positive conclusion to his spiritualistic investigations than was the case. A passage of an article by him, "Why does Science shirk Spiritualism?" in the *Daily Express*, offers an explanation. Recounting his guidance through the intricacies of psychic research by Sir Arthur Conan Doyle, Mr. Douglas writes:—

Naturally Sir Arthur thought he had wasted his time in leading me through the labyrinth of phenomena. But I realised that the task was beyond my capacity and my surplus of leisure. I could not trust myself to weigh the evidence and to sift the true from the false.

Nevertheless, I feel that the spiritualists have made out a strong case for a scientific inquiry. For the first time in the history of psychics, the *Sunday Express* has opened its columns to a weekly series of "Psychic Notes" by Sir Arthur Conan Doyle, who is undoubtedly the chief missionary of Spiritualism in the world. I hope this series will stir science out of her apathy.

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## THE DIRECT VOICE IN ITALY.

BY PROFESSOR BOZZANO.

Translated from *Luce e Ombra*  
by Miss E. MAUDE BUBB.

## COMMENTS AND ELUCIDATIONS.

(Continued from page 117.)

As my reason will not permit me to believe that the sub-conscious personality of a medium can ever be capable of playing in a masterly manner on an instrument which neither the medium nor the sitters know anything about, there is nothing for me to do but to accept the less imaginative but infinitely more logical explanation furnished by d'Angelo, the spirit-guide, namely that the "Flex-a-tone" was played by the spirit of a North American "saxophone-player," who in life was an expert performer on this little instrument; that after death he had manifested through Valiantine in the London sittings, and that since then he has manifested in the Millesimo seances in Italy. This is my opinion, and in the name of logic and common sense, I defy anyone to prove that I am wrong.

Now I pass on to discuss the mediumistic personality of Rabelais, which more than any other needs comment and elucidation. Now Prof. Gildo Passini is an authority on the complex and genial character of this famous French author, whose works he has translated into Italian. To those who accept the Spiritualistic theory, it would be tantamount to saying that Passini, having studied this author's literary character with interest and appreciation for many years, would have established a "psychic rapport" between his own essential sub-conscious personality and the spirit of Rabelais. (For do not forget that thought is a telepathic force far stronger than the physical force which occurs in wireless telegraphy.) The power which enabled Rabelais to communicate with Passini was this "psychic rapport," and this it was which also gave the former his knowledge of what was taking place in the latter's life. This, then, serves to explain the presence of Rabelais' spirit in these seances in which Passini took part. I should mention that when Rabelais communicated for the first time, Passini informed him that he had translated his works into Italian, and Rabelais replied: "Yes, I know."

Now to consider these facts from the point of view of our adversaries, those who would reduce all the manifestations of the dead to simple examples of sub-conscious impersonation. They will receive this account with jubilation, pointing out that the presence of Prof. Passini was necessary as the determining cause of the appearance of the sub-conscious impersonation of the *soi-disant* spirit of Rabelais. This is undoubtedly true, but on the other hand this is far from constituting a good argument for their case, because it can be invoked equally well on the other side; and it must inevitably be invoked as an explanation of the facts from the spiritistic point of view.

I quite agree that the "sub-conscious impersonation" theory has its *raison d'être*, in view of the fact that by means of hypnotism the so-called "objectivation of types" can be created, although they have nothing in common with genuine mediumistic personalities. All the same, such cases as those above quoted have of personal identity, they can be brought forward to demonstrate the sub-conscious origin of these same mediumistic personalities.

Let me hasten to add, however, that in these seances one very noteworthy fact is revealed, which is quite irreconcilable with the theory of sub-conscious impersonation, and should therefore exclude it from the number legitimately applicable to this case. It is this: The Marquis Centurione Scotto took up the study of metapsychic research and went to London for the express purpose of sitting with Valiantine, in order to try to get into communication with the beloved son whom he had lost. In this he was successful. Now that he has been able to obtain the phenomenon of the

Direct Voice in his own house, he and his wife have only one thought, that of being able to communicate psychically in the home-circle with their adored boy. In spite of this their dead son has never once communicated in all the series of sittings held up to the present by the Marquis and his wife in their own home.

This fact is easily explained from the Spiritualistic standpoint (because spirits are not always at our disposal, though this is not the time to go into the question), but it is quite irreconcilable with the "sub-conscious impersonation" theory; for, according to this hypothesis, all the mediumistic personalities which manifest are merely illusory creations of the thoughts and desires of the sitters. Therefore the dead son of the Marquis Centurione and his wife should have appeared at every sitting. Instead of which he has never once communicated, to the great disappointment of his parents.

To return to the Rabelais incident: it must be logically inferred that, as the "sub-conscious impersonation" theory is unproven in the case just discussed, the same argument applies to the *soi-disant* Rabelais, and the Spiritualistic interpretation, namely, that Rabelais was enabled to communicate with Prof. Passini on account of the "psychic rapport" which had existed for years between the French author and his Italian translator, should stand, until it was proved wrong, as the only legitimate scientific hypothesis. Do not misunderstand me: I am a long way from affirming that this Rabelais incident is a case of proved spirit identity. Far from it. It would be absurd to assert such a thing for the sound reason that he did not furnish (and, from the nature of the case, could not furnish) any convincing proof of personal identity. I only wish to point out that the "naturalistic theory" in cases analogous to the one cited, becomes untenable as soon as it is submitted to a process of comparative scientific analysis. Whereas the spirit theory in similar cases is the only one which can legitimately be held. All the same, such cases as those above quoted have no theoretical value from the scientific point of view.

The marvellous phenomena of the *apports* must now be discussed. It will be noticed that the three principal ones did not constitute separate incidents, but formed part of the manifestations of the three spirits of the departed who performed them: for in two cases these spirits made use of this method in order to prove their actual presence, while the third was in response to a question asked by one of the sitters. This last incident calls for comment on account of its great theoretical value. You will remember that Mme. la Marquise was so overcome by the prophecy of the imminent death of a near relation that she begged the communicating entity not to leave her in such cruel uncertainty, but to reveal the name of the relation who would soon die. The spirit replied: "I will bring you his portrait." Soon after a photograph, in its frame, fell at Mme. la Marquise's feet.

The great theoretic value consists in this, that the *apport* was the result of a prophecy of death and of a question framed by Mme. la Marquise on the spur of the moment; and this in itself is enough to put to confusion all the monotonous and ignorant harangues of the adherents of the theory of universal fraud. In this case the hypothetical fraudulent medium must have guessed that a near relation of the Centurione Scottos would be taken seriously ill two days later and would eventually die, and, further, that Mme. la Marquise would ask him just such a question, to be ready for which he must previously have prepared this sensational and fraudulent *apport*.

Now, as clairvoyance in the future is beyond the normal powers of a fraudulent medium, it follows that in this case no one could have prepared the fraudulent phenomenon, because it was the result of unforeseen circumstances. Therefore, if in the one case absolute certainty of its authenticity is assured, then we cannot rationally have any doubts about the other two, seeing that all three *apports* were of essentially the same type.

(To be continued.)



## THE D'ESPÉRANCE MEDIUMSHIP.

## RAYS AND REFLECTIONS.

MR. JENSEN'S LECTURE OF MARCH 2ND.

The lantern slides shown at Grottrian Hall by Mr. J. S. JENSEN, illustrating the life and work of Madame d'Espérance, gave the onlooker a vivid and striking impression of the personality and mediumistic powers of that remarkable woman. Mr. Jensen, who spoke in excellent English, prefaced his lecture by delivering cordial greetings from Danish Spiritualists, paying a high tribute to the psychic work being carried out by the British researchers. He sketched briefly the life of Elizabeth d'Espérance, and said that her latter days, following a distressing period in Germany during the war—she was imprisoned in Dresden in 1918—were passed in his house where she acted as friend and instructor to Mr. and Mrs. Jensen's children.

In her childhood, Elizabeth was so accustomed to seeing friendly spirits around her—the “shadow people”—that it came as a shock to find that others could not perceive them, and that her stories about them were regarded as childish inventions. Curiously enough, she was afraid of “ghosts”; to pass the night in a room reputed to be haunted was for her a terrifying experience, and it was only the presence of the “shadow people” that gave her sufficient courage to face this ordeal!—an apparent inconsistency which is, however, quite understandable when one reflects upon the general lack of knowledge in psychic matters that obtained in the middle of last century.

During her lifetime, she displayed a remarkably wide range of powers, and was successful in clairvoyance, clairaudience, direct writing, psychic photography, materialisations, and other branches of phenomenal faculty. In addition, emphasised Mr. Jensen, she was a woman of high education and great charm, possessing not only intellectual gifts, but having a sweetness of disposition coupled with dignity, that won the love and respect of all who knew her. At her death she bequeathed all her papers, photographs, records, and a number of letters, to Mr. Jensen, and it was from some of these that the lantern slides had been prepared. The pictures which the lecturer caused to be projected on the screen were of peculiar interest, particularly those in which the medium is shown in her cabinet accompanied by materialised beings. In some cases the materialisation is shown in an incomplete form and in a manner that makes any doubt as to the authenticity of the phenomena extremely difficult, even for the most sceptical observer. On one occasion, mentioned the lecturer, Mme. d'Espérance had learned to knit by observing the nimble hands of one of her “shadow ladies,” who used to sit quietly knitting in the medium's presence. A picture of this spirit lady was shown, as well as a host of others dealing with various branches of the phenomena, including some of the *apports* obtained through the d'Espérance mediumship. One of these was a fern produced in peculiar circumstances; a fern had been brought to the seance room by one of the sitters, and the unseen intelligences were asked to bring others of identical pattern; this was done, without difficulty.

Mr. HORACE LEAF, who presided, touched upon one peculiar phenomenon with which the lecturer had dealt, namely, the apparent temporary disappearance of the lower portion of the medium's body during a seance. It might be difficult for the uninstructed investigator to accept this statement, but there was abundant and well-authenticated evidence of strange temporary physical changes in the bodies of psychic mediums, as recorded by Richet, Crawford, and others.

A correspondent, who has tested the matter for himself, wisely remarks that although faith appears to work miracles it never really produces anything supernatural. “The things prayed for do not drop from the skies. They pass to us in our daily lives in a perfectly natural way.”

\* \* \* \*

One hears a certain amount of pseudo-scientific cant in some psychical research circles. What it amounts to is the idea that if a man is convinced of reality of human survival, his findings in psychical research are thereby made suspect. That is as absurd as to say that belief in a Supreme Being on the part of an astronomer is likely to affect his judgment in his astronomical researches. For just as psychic phenomena indicate the existence of an Unseen World, so astronomy points to the existence of a Supreme Intelligence by its revelation that the suns and planets move on the principles of mathematics—and there can be no mathematics without mind.

\* \* \* \*

If anyone objects that the average astronomer is not trying to prove the existence of a Deity, I perfectly agree. Similarly, it may be said that the average scientific researcher is not trying to prove the reality of human survival. He is chiefly intent on investigating the psychical nature of man and seeing where it leads. But whether he is a believer in the life after death or not is nothing to the purpose. If it is argued that his belief may give him a bias, then I reply that his disbelief may equally bias him—one attitude is just as likely to create a prejudice as the other. But a true scientist will have no prejudice of any kind.

\* \* \* \*

I have read and listened to many spirit-communications in foreign tongues. Sometimes they are accurately rendered, sometimes a linguist finds flaws in them. But as we know that spirits, like ourselves, are human and fallible, I could never accept the errors alone as proof of imposture. Sometimes it has been a message in Latin which some classical scholar has pronounced to be neither correct nor classical in form. This does not seem to me to be in itself a serious objection. Indeed, if Horace or Virgil returned to deliver a message to the listening earth I should hardly expect them to reproduce exactly their mundane forms of speech, unless they had remained in a state of suspended animation during the many centuries since they passed away.

\* \* \* \*

There is something curiously materialistic, not to say unimaginative, in the view that a spirit-communicator who has to struggle against the difficulties of communication—since he can never communicate in any direct fashion—should be required exactly to reproduce his earthly peculiarities of manner and speech. Even in the life here these may undergo great changes, especially if the person concerned is impressionable. I have known Gaelic and Cymric speakers who, by changing their countries, have completely forgotten their native tongues. If that is possible in a few years, how much more is it possible in the course of a long existence in worlds beyond! A man in spirit life may conceivably in course of time forget his earthly forms of speech altogether.

D. G.



## NOTES ON NEW BOOKS.

"The Science of Numerology." By Walter T. Gibson (Rider & Co. 3s. 6d. net.).

The popularity of numerology of late years may possibly be explained by the fact that while it makes some scientific claims, in a simple form it can be used as a quite successful parlour pastime. Merely to dip into the many various works on the subject, however, may cause some confusion of ideas. Bewilderment comes to one who, having learned from an earlier source that the number 4 represents the planet Jupiter, and the number 3 that of Uranus, now finds it laid down, as in this work, that number 4 is the number of Mercury, and number 3 that of Mars. Personally, I find that the number 4 always "jumps to the eye" as belonging to Jupiter, no doubt because the figure itself is so like the sign of Jupiter. Actual study alone can positively prove what mere speculation may surmise; and this little work of so recent date bears evidence of thoughtful study into the matter, and consequently may be offered as an interesting account of the significance of numbers, and their relations.

E.K.G.

"How to be Happy Though Living." By the Rev. Walter Wynn. (Rider. 3s. 6d.)

This is a hearty, jovial book in Mr. Wynn's now well-known style, racy and vigorous. In one of his amusing stories, Mr. P. G. Wodehouse describes the tremendous effects of a patent tonic, "Buck-u-uppo," and Mr. Wynn's book is a kind of "Buck-u-uppo" in a literary form. He draws much on his own experiences, giving the necessary personal touch, and that assurance which comes of a man testifying to something he knows of his own knowledge. Throughout it is breezy, picturesque and convincing. There is nothing negative or hesitant in the Wynn philosophy. It is full of "pep" and "punch," and if the parson comes out strongly in the book, at least it is the modern parson who knows his world and not the old-fashioned parson nourished on ancient theologies and outworn classicisms. There is a powerful defence of Spiritualism in Chapter VI, and there is no "bated breath and whispering humbleness" in the testimony given; rather there are some genuine "Apostolic blows and knocks" to enforce those facts which no amount of criticism can demolish. The book is one which combines amusement, invigoration and consolation, and as such is to be warmly commended.

G.

"Life's Supreme Mystery." By Annie Pitt. (L. N. Fowler & Co. 3s. 6d. net.)

There is much that is true, much that is valuable and suggestive, and a little that is rather tedious in this book. It sets out certain spirit communications given by "Aziel and others" and recorded by Annie Pitt. One of the communicators makes interesting statements concerning his life on earth as a "narrow-minded Christian" taking his "ethics of living" from the Church of a quarter of a century ago. He tells of his experiences on passing over and his testimony is well worthy of record. There is much good sense in the teachings conveyed. These are mainly concerned not only with the Christian doctrine in its purity, but with Spiritualism the "beneficent angel of revelation." In the chapter on "Life's Beyond" we alight with some surprise on a vindication of Cagliostro, as being really a "wise and good man" who was slandered, vilified, and done to death by the Church. It seems not impossible, in spite of the low reputation in which his name is held to-day. Cagliostro, it appears, was a born psychic and met the usual fate of born psychics in the past. The vast ranges of the future life are touched upon in the closing chapter. There is mention of "the star of Nicabillions," but of this celestial geography (or astronomy) we are naturally a trifle doubtful. Spirits seem better able to instruct us on moral and spiritual matters than on things more material. But it is a book worth reading by those who can do so with unprejudiced minds.

PHIL.

## NEW BOOKS RECEIVED.

"HOW TO BE HAPPY THOUGH LIVING." By the Rev. Walter Wynn. (Rider. 3s. 6d. net.)

"LIVING SECRETS." By Luma Valdry. (Rider. 5s.)

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## SPIRITUALIST COMMUNITY SERVICES.

In an eloquent address on the "Eleusinian Mysteries" which she gave at Grottrian Hall last Sunday morning, Mrs. St. Clair Stobart said that between the fifth and ninth centuries B.C. it would have been considered just as irreligious and foolish to have refused recognition of the gods or spirits who spoke through the Oracles as it is to-day considered by the Churches irreligious and foolish to consult the spirits. Before their decline, the Oracles had fulfilled a deep religious need, and were under the patronage of the noblest men of old. Plato said that "they were established by men of great genius, who in the early ages strove to teach purity, to ameliorate the cruelty of the race, to exalt its morals, refine its manners, and to restrain society by stronger bonds than those which human laws impose." Cicero said, "Much that is excellent and divine does Athens seem to me to have produced and added to our life, but nothing better than those mysteries by which we are formed and moulded from a rude and savage state of humanity, learning not only to live happily, but to die with a fairer hope."

We know to-day, as they knew of old, that religion is Revelation, and that the keynote of Revelation is contained in the Psalmist's words, "Blest are the pure in heart, for they shall see God" if not God Almighty, at least His representatives. Spiritualists to-day are in a position to surmise with some exactitude what were the mysteries of Eleusis. Our study of the ancient religions of the world showed us that what we to-day call Spiritualism is the universal religion of mankind.

M.J.C.

## MARYLEBONE SPIRITUALIST ASSOCIATION.

At Æolian Hall on Sunday last, Mr. Tom Groom ably commented upon the present crisis in the Anglican Church, from the point of view of a Spiritualist.

Taking the case of a hypothetical John Smith, who had been neither baptized nor confirmed, yet who had lived an ordinary, average good life, the speaker asked: Was John going to be damned because of his non-observance of those sacraments which were held by the Church to be generally necessary to salvation? If not, why all this pother about Reservation? Either the Eucharist was essential to salvation, or the Church was wasting precious time and effort.

Messages received by Spiritualists did not justify the belief that the non-baptized, as such, suffered any disadvantage. All such messages went to prove that the progress of the individual depended entirely upon his own conscious efforts towards the highest, both in this life and the next. While the sacraments might be an aid to some, they were certainly not essential to continuous spiritual progress.

The exercise of Mrs. Roberts' psychic gifts, after the address, proved to many the continued presence and solicitude of their so-called "dead" friends.

V.L.K.

## SOCIETY MEETINGS.

**Lewisham.**—Limes Hall, Limes Grove.—March 17th, 11.15, open circle; 2.45, Lyceum; 6.30, Mr. Boddington. March 21st, 8, Mrs. M. Maunder.

**Camberwell.**—The Central Hall, High Street.—March 18th, 11, service; 6.30, Mrs. Edey. Wednesday, 7.30, public circle at 55, Station Road.

**Peckham.**—Lausanne Road.—March 18th, 7, Mrs. Beaumont Sigall. Thursday, 8.15, Mr. C. Glover Botham.

**Richmond Spiritualist Church, Ormond Road.**—March 18th, 7.30, Mr. Sisson, address and clairvoyance. March 21st, 7.30, Mrs. Fillmore, address and clairvoyance.

**Groydon.**—The New Gallery, Katharine Street.—March 18th, 3, Lyceum; 6.30, Mr. J. Buchan Ford.

**Fulham.**—12, Lettice Street (Nr. Parsons Green Station).—March 18th, 11.30, circle; 3, Lyceum; 7, Mr. R. Brailey. Thursday, 8, Rev. J. Welsh.

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THURSDAY, MARCH 22nd, at 8 p.m.

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Sunday, March 18th, 11 and 6.30, Mr. Taylor Gwinn. Thursday, March  
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Thursday, 22nd, at 7.30, Clairvoyance ... MRS. F. TYLER

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